UHURU

BLACK COMMUNITY NEWS SERVICE

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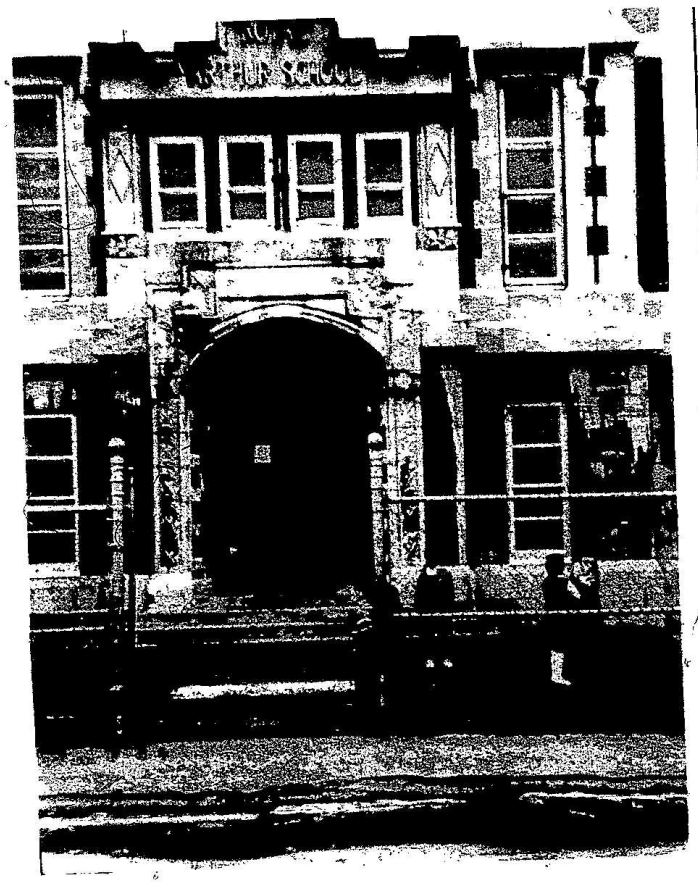

The Royal Arthur school, where last summer a black child lost his leg on the train tracks nearby. However when students go through the door shown above, they lose their head in the process of bad education.

THE ROYAL ARTHUR SCHOOL A HAZARD

both inside and outside

by Gordon S

PHYSICAL MAIMING

It was not until a little black brother lost his leg last summer that the C.N.R., the lessee, and the Government the lessor, decided to spend $62,000 to build a proper fence, in response to the years of cries and pleas from a group of parents. The fence, however is still unfinished and the C.N.R. has promised to put guards in order to make sure that the children do not play on these unavoidable tracks. During the period of the accident there were 2 CNR guards stationed in the tower but of course their duty was protecting CNR property which naturally came before the lives of little black children. Was the child compensated? This seems to be a closely guarded secret.

INSIDE - Mental Maiming

Black parents a few years ago asked questions they had been asking all the time. How come my kids never finish high school, let alone get into college? So as usual an 'investigation' was launched and it was found that in this school of 450 children - half of whom were black, 95% never finished high school. This school gives grades 1 through VII. Of course the black parents knew this all the time.

cont'd on page 8

MORE POLICE AT T & T HOUSE

Police harassment of the black community in montreal reached a new height going beyond all human bounds on Sunday August 31st at Trinidad and Tobago House.

A family party was being held to welcome the visiting Bermuda Team. At 10.00 p.m. the first of four police visits took place. This was one of those normal visits which several people in the black community have experienced during the last six months, where the police asked them to MOVE AND KEEP ON MOVING; or face arrest. The brothers and sisters on the sidewalk on their way to the T & T party complied with this order. Since Monday was a holiday people kept arriving in fairly large numbers after 10.00 p.m. By 11.00 p.m. the police made a second visit, this time with three cars; half and hour later a third visit with four cars. Each time the routine was unchanged.

At 12.30 p.m. the police arrived with several cars and a Paddy Wagon. Brother Hillary Darcheville on his way to the party was arrested close to the entrance. Brother Delisle Worrel suffered a somewhat identical fate. Any black person on the sidewalk was arrested. Brother Frank Sealy, an executive member of the Trinidad and Tobago Association stepped outside to find out what was going on - he was arrested. One member of the visiting soccer team, brother Lewis was returning to the T & T House after he had gone out to buy cigarettes. He was also arrested. Sister Nancy Warner was also arrested and harassed by four policemen. The police then came to the door of the T & T House and shouted "You are all under arrest". The word spread quickly through the 156 people and some sought frantically to make an exit through the rear entrance. That exit was soon sealed off. With seven brothers and one sister in police custody and an order issued for the mass arrest of 156 black people, tensions rose. Some of us near to the front entrance asked the police why we were being arrested. The reply was that the eight people in their custody will be charged with "refusing to cirlulate." We then asked what about the 156 people at the party. There was no answer. At that point the police chief arrived and demanded that we move out into the paddy wagons immediately. We asked the chief what we were being charged with. The chief who had not been present from the start turned to his subordinate and asked him what was the charge. He shrugged his shoulders and said he did not know. By then it was clear the whole thing was a big farce. The police chief then said, "forget about the arrest". We immediately demanded without success that the eight people arrested be realeased. Bail was granted at $25 the following day and there was unanimous NOT GUILTY plead.

At the trial held in Municipal Court on Monday September 8th, the Crown Attorney realising that the "Crown" had found itself in a pretty awkward and embarassing position asked that the case be postponed because the policemen that made the arrests and their chief were all on holidays. Friday September 19th was set for the trial. This might very well be the test case we require to put an end to unnecessary police harassment in this city. For all our people at this function unconcerned and unaware of this type of constant attempt at humiliation and aggravation by police against black people in this city the message should be loud and clear. Black unity has to be our first answer on the long journey towards our total emancipation. We must begin now.

By a brother on the scene

Il y a un article dans Page 5

pour nos confrères francophones.

EDITORIAL

ON RACISM

The belief that racism is solely a personal character defect is a view that is being increasingly discredited. This does not mean that we will ever overlook overt individual discrimination whenever it occurs. More and more of our brothers and sisters realize that individual racism is only a small visible part of the racist iceberg most of which lies fully submerged and invisible.

We notice that those who claim that racism is only found among some white "misfits" would like us to believe that the white administrators are ignorant of the prevailing racist conditions. This is done with a view to promote endless petitioning the white government to inform them of racism.

Racism was created to justify crimes that the whites committed against us. Originally racism was used to justify such acts as cutting off the hands of slaves who learned to write. Due to the rising mortality rate among whites who carried out those atrocities this practice faded. Clearly the whites who wanted to continue oppressing us had to change their strategy.

Racism is a feature of the white western culture nowadays. Martin Luther King showed how closely the English language is bound to the racist cultural network. He pointed our how a word like white and its synonyms mean "good" whereas black and its synonyms mean "evil." A lie can be purified by describing it as a "white lie". The fact that black is made to signify evil is no accident or product of chance. The English language reflects the racism of its creators.

Effective defense against racism depends on our ability to clearly recognize the true size of the forces against us. Our enemies have promoted the ideas that racism is the work of a few "characters". Clearly it is beneficial to them to have our brothers and sisters wasting their efforts fighting individual racists. When we realize that racism is present in education, religion, art and every other part of the white western culture then our enemies cannot confuse us by pretending that they are ignorant of the effects of racism on us.

LETTERS

Dear Sir

I agree with only half of your article about the rampage which took place August 21st. It was indeed a disgrace and an insult to our black people by having the pigs raid and search their homes. I have only one correction that I would like to put forward and that is the real reason of "Nat's Comin" "Nat's Comin" really means: Narcotic Addiction Turnover and it was and still is an organization to help black people kick the habit of dope. Brother Ted Baptiste, one of the organisers, travelled throughout North America and parts of the West Indian Islands explaining the purpose of Nat's Comin and seeking their support. Due to his extensive efforts to educate our people about Nat's Comin it is a great disappointment to see that Uhuru printed other than the true facts.

Harambee,
Sister Brenda Daley

Dear Editor,

I wish to clarify the statement in the Montreal Star, as to Mr. Richard Lord being a local Negro leader. Mr. Lord is a black man and a local leader in Quebec Provincial Politics, but I fail to see where that qualifies Mr. Lord as a spokesman for the majority of the Black Populace in the greater Montreal area.

Mr. Lord contends that charges of racial prejudice in Canada by the Urban League were unfounded and an exploitation bit on their part to gain attention.

Mr. Lords' assumption is not only absurd and unfair to the Urban League, but an insult to the intelligent capacities this organization might have solicited to arrive at the final conclusion before releasing their statement to the news media.

Canada or Montreal is well noted for its token of accepted Blacks in various businesses or civil service positions - accepted more to whitewash the image of Canada abroad than for their ability.

Granted their qualifications are up to par and may be more so than the average non-white or white person applying for the position.

However from personal experience, I'm aware of the hidden discrimination practiced by many businesses in greater Montreal and Canada. The fact that is hidden is even more frustrating, as it leaves the person at a loss to prove the fact or do anything constructive to erase such discriminatory practices from continuous use. Unlike Canada, discrimination practiced in the U.S.A. can be weeded out and dealt with according to the constitution of the Country. This in essence gives the average black a stronger outlook on their future in the U.S.A.

I wish to conclude this letter with food for thought to the average Canadian. Canada has a minimum of discrimination problems against blacks, and that's because the Canadian Government allows a minimum of blacks into the country. I would also point out that not all Canadians come into my above thesis as a whole, as there are always exceptions to facts in every case.

The most ironic fact being that the blacks are at a loss because of the limited numbers which cripples our vote, rendering it a useless voice in the politics of our Province as well as our country.

A Black Canadian,
Larry Clarke

To the Editor

I was most amazed to read a rather incriminating article about a brother alledgedly involved in the Haitian Raid at Man And His World (issue 4th, August 69).

This article hardly seems to have been intended for "UHURU" but rather, surely a mistake was made and it should have gone to the Montreal Star as this is exactly the type of article they thrive on. I find it hard to believe that another "Brother" actually wrote up this article in such a manner. The article itself is a very relevant one, but in its context it is definitely geared in the wrong direction. Note the article following on the same page of Uhuru, "Two black brothers arrested" **clearly** points out the enemy. Whereas the "Haitian" article leaves room for a lot of doubt over the depth of the action.

If the Editor does not feel he can support the brother's actions, at least be objective in the report or don't publish it, as the validity of the action is at stake.

I would suggest that in future, the Editor keep the purpose of the paper clearly in mind. It must UNITE not DIVIDE. Political situations must be CLEARLY and thouroughly assessed, before rash judgements are made; the duty of the paper being to expose the political actions taking place now - which is one of the most important aspects of the struggle as opposed to the over-emphasis on cultural blackness.

(A concerned subscriber)

Letter to Uhuru

The Carnival festivities during Caribana weekend, August 2nd in Toronto demonstrated that there are still vestiges of the carefree attitude exercised in the Caribbean.

The facade is at first glance one of wild abandon and a front of racial harmony. However the differences are clearly defined. Somehow whites just don't seem to fit in a band portraying an illustrious African Past. Somehow the feeling of the outlet of a life of frustration exploding with each step and drumbeat does not exude from whites; so that a sham is what is really presented.

The pitiful aspect of this situation is that the amount of time and money put into such an endeavour is all lost in Toronto showing off its "Negroes" and their alleged fitting into the society. True the outlet is needed, but when it gets to the point where one can hear statements to the effect that nothing really matters except carnival, then the question arises in the mind as to the reason for leaving home; but it's the feeling of stagnation, the false image of North America that prevails. We must get over the stage of performing for the Man. We must realize that politics controls our lives and must become political enough to deal with the contradictions in our society.

L.B.

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CANADIAN SOLDIERS TO RETURN

If Blackman before this was foolish enough to believe that the puppet-imperialist-Shearer misgovernment would hold back from turning the guns of foreign white mercenaries on him then the arrival in Jamaica this week of an advance party of high ranking Canadian Armed Forces officers should put these silly thoughts out of his head once and for all.

These white Canadian mercenaries arrived in Jamaica on Monday, and the official Government communique announcing their visit disclosed that they were here "to make advance preparations for a training exercise to be held near Port Antonio in November... similar to the one held in March this year." In less than eight months, two sets of training for Canadian Army mercenaries took place in the bushes of the Jamaican countryside!

The communique went on:

"The main party comprising members of the Canadian Airborne Regiment, supported by members of the Canadian Air Transport Command and Canadian Aircraft, will arrive later in the year."

What section of the Canadian Armed Forces is missing from among these "visitors"? The Canadian NAVY! Why? Simple. It is in Shearer's interest to have his mercenary gunners here in matter of hours when he calls for them. Sea transport is far too slow for that! So, rest the Navy boys!

The communique went on:

"While here, the advance group will work closely in co-operation with the Jamaica Defense Force to arrange for supplies and all other necessary provisions for the exercise."

What does "closely in co-operation" really mean? Simply, the JDF is to be given the necessary training and experience in the handling and assembly of heavy military equipment so that when the time comes they can do their real work, which is, to be hand maiden and accomplices to foreign aggression against the Jamaican people.

ABENG is blowing the facts for all to hear. Is this quick succession of military exercises on Jamaican soil part of a military agreement between the Canadian and Jamaican Governments? If so how long has it been in existence? Such an agreement can have only one aim, the protection of white imperialist property interest against the will of the Jamaican people, and purely as a by product, the maintenance in power of the political puppets. It follows other preparations by the enemy - the conference of Home Affairs Ministers in the bushes of Guyana, and Jamaica's admission to membership in the OAS.

Why else, since Canada has no jungles, did the commanding officer of the 15,000 Canadian mercenaries in the hills of Portland last March, describe the terrain as "ideal for training in the technique of jungle WARFARE"? Why did these white invaders establish an air and radio network covering the whole of Jamaica?

But if the political puppets on imperialist strings insist on making secret agreements to bring outside military aggression against our people, agreements which violate the security, sovereignty and territorial integrity of the Jamaican homeland, then the people must see that their rights are upheld. They and only they can guarantee these rights. It is only the combined power of all the people that will ultimately withstand imperialist agression. Today it is that same power that will thwart the imperialists in their preparations for aggression.

Reprint - Abeng

CURRENT EVENTS

THE LONG AWAITED DAY

The long **awaited** day had now come, and certainly at the Supreme court of Canada, on the 2nd. September, 1969, as far as scores of students were concerned, the accent was on the word "wait." From ten o'clock in the morning till 3.30 p.m., those students arrested at Sir George Williams university on Feb. 11th who had elected to proceed to trial before a jury, had to undergo a long and unnecessary "hanging around" the courts, until the "good" judge saw it fit to call them in for a total of about twenty minutes. There were students who had to come to Montreal from thousands of miles away for this "auspicious" occasion, having to give up their jobs in the process, having to pay large sums of money for travelling purposes, only to be told that they are supposed to return on the 3rd November. So works the law.

By Edmund Michael

RECLAMATION SITE NO. 1 - HARLEM

Anyone walking along one hundred and twenty-fifth street in Harlem, New York city, between Lenox and Seventh avenues, will see a huge block of land with a high wire fence running all around it. On this piece of ground there are some tents and a few small huts. Black people can be seen moving about in the area. Black men, alert and watchful, stand on guard at different points. A huge sign indicates what the area is: RECLAMATION SITE NO. 1.

On this site, Governor Rockefeller of New York had made plans to erect a State Office Building. At best this State Office Building would have provided only a few BLACK PEOPLEwith jobs (as janitors, cleaners, etc.), but most of the jobs would have gone to whites. Again, once this building was put up, many other buildings (shopping centres, etc.) would have had to be built. Houses in which OUR PEOPLEnow live would have had to be torn down to make room for these new buildings. BLACK PEOPLEwould have been gradually removed from Harlem and scattered throughout New York city. One of our strongest base, (Harlem), would have been destroyed.

Thus, in a desperate bid to save Harlem from the vicious plans of Governor Rockefeller and his WHITE POWER henchmen, community groups like the Harlem committee for SELF DEFENSE worked round the clock for many long months. They held mass meetings and collected thousands of signatures petitioning Rockefeller to scrap plans for the State Office Building and to build instead something that would benefit BLACK PEOPLE. All their efforts were IGNORED.Plans for the State Office Building continued as though BLACK TAX-PAYERShad no rights and no say and should accept whatever the whites proposed.

So, having exhausted all the so-called " legal channels", a coalition of BLACK COMMUNITY GROUPSdecided to take a STAND. On June 30th, just before construction of the State Building was about to begin, they moved in and seized the land in the name of the BLACK PEOPLE of HARLEM They put up tents and built huts. For electricity they tapped the power lines and for water they use a nearby fire hydrant (which is a bit inconvenient since the water has to be purified before it can be used.) A strong security system has been set up and these true BLACK MEN AND WOMENserved notice on Rockefeller and his corrupt racist government, that they are prepared to defend this piece of earth with their blood.

Their minimum demand is that the BLACK COMMUNITYmust be given the opportunity (through a referendum) to say what should be built on the land. White people say what should or should not be built in their communities. And since BLACK PEOPLEhave the same obligations (paying taxes, serving in the army, etc.) as whites, then we must also have the SAME RIGHTS.

By Brother Chaka

JOEY JAGAN BARRED FROM JAMAICA

Joey Jagan, 19, son of the former Prime Minister of Guyana, Cheddi Jagan, has been barred from entering Jamaica. Brother Joey had applied to the University of the West Indies to pursue a course of study in Medicine. The Government of Jamaica, under the white-washed leadership of Hugh Shearer intervened and made it abundantly clear that Joey Jagan was not wanted in Jamaica. Together with Joey Jagan, are Barbadian born Jacob Degia, and economics professor Dr. Clive Thomas from Guyana, who were barred from entering the country. Any person Shearer feels might address himself to the serious problem of mass black poverty, (while white foreign owned companies in cooperation with local negro puppets continue to milk the resources of Jamaica) must be barred. Indigenous Jamaicans that are involved in the struggle are constantly being harassed and in some cases are unable to travel - (passports with-held, similar to black Caribbean students in the Sir George case). Who is the real enemy of our people in Jamaica? Who is responsible for the high level of exploitation going on in Jamaica or the mass unemployment (25% of labour force), or the constant sale of land to foreign interests, or the high cost of living brought about by the Tourist Industry while salaries remain constant particularly at the lower income (subsistence) level; or the millions of dollars being drawn out of the country annually by Alcan Aluminium, The Insurance Companies, The Banks etc? Is it the many black people the government has chosen to barr during the last decade i.e. Stokely Carmichael, James Foreman, Walter Rodney, Elijah Mohammed, Dr. Thomas, Joey Jagan etc., and the barring of books written by certain black people? We leave this question open for our readers to **think** seriously about. It is interesting to note that professional white racists like Enoch Powell are not barred from entering Jamaica.

The U.W.I. students have passed a resolution stating: "The EAC calls on all students to express their dissatisfaction at this dictatorial and oppressive acts against the Jamaican people, and calls for serious public free reasoning on the ideas and opinions expressed by the Jamaican Government and an inquiry into their whole policy."

Write to the editor of "UHURU" to express your views on this question.

by Staff Reporter

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THE AFRICAN SCENE

MALAWI EXPELS PEACE CORPS

Dr. Kamuzu Banda's ruling party has decided to expel American Peace Corps members from Malawi within the next 18 months.

The party cited in its decision the undue influence the "Peace" corps have been trying to cultivate on Malawian youth.

American influence has been directed at the creation of an Americo-Malawian class oblivious to the needs and priorities of the Malawian people, and useable as stooges.

The expulsion is a blow to American espionage in Eastern and Central Africa since Malawi has been used frequently as a staging board for American subversion in this part of Africa.

It can only be hoped that (1) other black nations can take the cue from Malawi and put their destinies in their own hands and (2) Malawi will speed up this process of finding real independence.

ELECTIONS IN GHANA

The military regime of Ghana has after three years of rule conducted elections for a House of Parliament.

The election of 29th August, was won by the Progress Party led by Dr. Kofi Busia (a former opposition leader in the Nkrumah regime) with an overwhelming majority.

Of the eight parties which stood for elections, none was leftist (outwardly) due to the "law and order" situation in the country now.

Prime Minister Wilson of Great Britain in congratulatng Dr. Busia on his victory pointed out that Busia was one of his former pupils. Dr. Busia in a subsequent press conference declared that his government would align itself with that of his former school teacher (Prime Minister Wilson).

Dr. Kwame Nkrumah, the former President of Ghana, made remarkable achievements in the fight to rid Ghana and Africa of neo-colonialism and imperialism and we are skeptical if Busia, a known puppet of the United States and Britain will in the long run serve the best interest of the people of Ghana and of Africa on the whole

THE O.A.U. MEETING IN ADDIS ABABA

"Unity is strength; strength means power," and black people all over the globe surely need power. For the first time in the history of the Organization of African Unity, representatives of the "Afro-Caribbean" people are present at a meeting of this body, where they can discuss their common problems with other African leaders at this crucial moment of our history.

The O.A.U. is a body which was created as a black United Front against imperialism, colonialism, and neo-colonialism, and thus it is heartening to note the presence of other "Africans" who happened to have been born in the West Indies, at this gathering. This is an achievement which can perhaps give us some hope that some Caribbean leaders are beginning to take a new look at the motherland, and are starting to realize that only when Africa is strong and united, so also will black people all over the world be strong. The chief topic on the agenda at this reunion is the Nigerian-Biafran civil war.

It is of the extreme urgency that a speedy solution be found to this most vexing and divisive problem, for it is only when this conflict is resolved, can there be any hope of fostering African unity. One can thus hopefully conclude that the black leaders at this gathering, by the emphasis that they are placing on a solution to this war, are becoming increasingly more and more aware that only black people can help solve the problems which beset their fellow blacks. We wish the conference our heartfelt success.

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COUP D'ETAT IN LIBYA

The corrupt monarchical regime of King Idris of Libya has been overthrown by the Libyan army.

The popular coup has resulted in the establishment of the Socialist Republic of Libya dedicated to turning the oil-rich Libya into a progressive, democratic and egalitarian state.

This takeover is only the beginning of the struggle for Libya since Libya is now going to have to contend with the capitalist ambitions of Britain and America who control the oil industry in Libya. Britain also has a strategic air base in Libya.

The new government is headed by Mahmoud Al Maghreby, a former leader of the oil labour union movement.

With Libya going socialist now, Africa can hope that Algeria, Libya, Egypt and Sudan can form the nucleus of the continental government of Africa

FOOD MARKET TRADES WITH SOUTH AFRICA

It was recently announced that the largest co-operative food market in Sweden, a "Liberal" country, has decided to end an embargo which had been levied upon food products originating in South Africa. The reason given for this action was that it was uneconomical to import food from other sources, and thus, for purposes of economics, the store had to recommence trade with South Africa, a country which is dedicated to the oppression of black people.

by African Affairs Correspondent.

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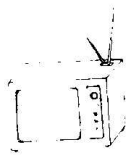

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FEATURE ARTICLES

First stop in Africa: Abidjan, Ivory Coast

I went to Africa with Operation Crossroads Africa. This is an organisation founded by a black man, Dr. J. Robinson, in 1958 to send integrated groups of young people to different African countries every summer in an 'attempt to achieve a person-to-person relationship in depth between African, Canadian, and American young people.' It is an 'experience understaken to relate people from this hemisphere to the people of Africa.' (Participant's Handbook pg.1). My group was made up of five blacks and nine whites, one of the blacks was the group leader. As you may well imagine, there was no communication between us and the whites. We had two different experiences; they were having a zoo-experience while we were having a family reunion.

ABIDJAN

We flew from Paris to Abidjan on the 22nd June. My first view of the magnificent African coastline was at three minutes to three; a whole length of the north coast of Africa and then Algeria slowly came into sight. You can understand how and what we blacks felt as we looked at the red earth of the Sahara for more than two and one half hours and as we started to see the beautiful green vegetation and the winding snake-like rivers of West Africa. We were finally going back home.

As we landed in Abidjan I was reminded very much of my early childhood in the West Indies. The weather, the tropical smells and the coconut trees which lined the road from the airport all contributed to this first impression. It was around 6:30 p.m., and where we were staying. (We' refers pri- personnel and, later on that evening, by the people who lived around the hotel we were staying at. (We' refers primarily to myself, Inshirah a sister from Washington D.C., Howard, a brother from Atlanta Georgia and Aubrey a brother from Guyana now living in the States.) I do not have the space to tell you all that happened to us from that evening to the day we left Abidjan, Wednesday 4th June at 12:30 p.m. for Liberia. All our friends had come to see us off and we were crying as we left. Everyone was very generous to us and very proud of his country and of his race. Everyone was beautiful. We had been given all manner of things. For example, a lady who was with the Ballet Africain in 1962 and who owned a small bar which we used to go to, gave Inshirah and I a complete out-fit each which we wore to Liberia. Everywhere I went people thought I was Ivoirian or Liberian and they asked us to stay or to come back. They asked us why more of us from this hemisphere dc not visit Africa. All of this is very important because I know that there are many people, black and white, who try to say that Africans do not care about us and that they look down on us and do not consider' us to be one of them. Now I can say from experience that none of the people I met ever told me I had no right to be there and most of the people I associated with were from the grassroots... the people of tomorrow.

One very touching event of our brief stay in Ivory Coast was the day we were taken to the old capital called Grand Bassam. There we were shown a building where our ancestors were herded before being shipped to the so-called 'New World'. We also saw, not far from the large barn-like brick building, the overseer's house and railroad tracks which ran right up to the edge of the beach... It is hard for me to put into words all that I felt as I stood with the others looking at buildings which had housed my forefathers like animals. Our guide was Amedée Pierre, the Ivory Coast's most popular singer and a true revolutionary. He told us later that he only went out there for us blacks to see the place, otherwise he would not have gone because it always pained him to see that place... and there were indeed tears in his eyes as he described how his, and our, people were captured from their homes to be shipped and used like cattle. Unfortunately the whites in our group were also there that afternoon but they were unable to appreciate or understand what we blacks were feeling as we saw that site. They were the naive missionary type who could only relate in a paternalistic manner... one of them who considered himself to be a kind of 'American ambassador-at-large' or at least a 'diplomat par excellence' actually interrupted Pierre's explanations at one time to ask him why all the movies shown in Abidjan tended to be the 'cowboy and Indians' type and if Ivoirians had the idea that America was still a violent country... you **know** that we shut him up. Throughout the trip the whites asked irrelevant and banal things... they hindered us to some extent although we had split from the group the very evening we arrived in Abidjan. The white girls were very jealous of Inshirah and I especially because we started wearing African clothes the very day after our arrival and we did not look any different from our African sisters on the streets.

We had a wonderful time in Abidjan; we went to the beach, we walked around Treichville (Abidjan) among the people, we went to our friends homes, ate with them etc. Before I close I must mention the fact that as we stood outside of our hotel that first evening (Hotel Palmyre in Treichville) talking with our new friends about Malcolm X, Stokely Car- one teacher and two other young Ethio- heard James Brown's **Say it loud** blaring from a juke-box down the road; mark you Ivory Coast is a francophone country. They are all aware of us and were asking pertinent questions about our struggle.

CONCLUSION

I do not claim to be an authority on Africa. I only spent a little over two months in three countries: two weeks in Abidjan Ivory Coast, six weeks in a village called Geh in Liberia and five days in Accra Ghana. I can try to recount some of my experiences, my impressions, my reactions. In the next article I will talk of my stay in Liberia and Accra.

I had been paralysed by the February 11th incident. More so by what followed it I realised that black people had no power and no future here. I was afraid to admit it because I saw no alternative for us. I had lost faith in myself and felt that my people were in a hopeless situation. I withdrew from the society, became rather introverted and completely self-centred as I prepared myself, physically only, for my trip to Africa. I refused to think of Africa and of what my mother-country would do to my mind. I knew only that I was getting away from Canada, going to the land of my forefathers and that for two months I would be free and happy. Africa rejuvenated me; but as I returned to Montreal I cried as I realised that I was returning to the land of people who have become mechanised and dehumanised and who were racists to the core. I felt overpowered and sad.

As the plane approached New York September 30th there were tears in my eyes... not because I was happy to be home but because I had left Africa and was returning to an alien society. My family was waiting for me, I was happy to be seeing them again but unhappy because of where I was seeing them.

Africa is home. Africa is warm. Africa is friendly. We left Accra Ghana at midnight Tuesday 26th August. It was a heart-breaking occasion. We had only been there five days yet we had made friends with people (mostly students) from all over the Great Continent and they all came to see us off. It was one of the several touching moments of this trip but it was the most awful because we knew that in a few moments we would no longer be on African soil. We were leaving all our friends, our brothers and sisters behind... and although each one of the four of us had decided to return to Africa, none of us could say exactly when we would be returning.

Miatta A.

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WORLD-WIDE UNION OF ETHIOPIAN STUDENTS

In this year of Haile Selassie's visit to the United States, all schools and colleges throughout Ethiopia have been closed. In the course of this same year, more than two thousand students have been imprisoned in labour camps. At least thirteen students are known to have been killed by police and military forces during peaceful demonstrations. Scores of students have been sentenced to prison terms ranging from six to twelve months under charges of leading these demonstrations. Five students, one teacher and two other young Ethiopians have received prison terms of five years for alleged criminal acts against the state. Eleven high school students are presently appearing in courts in Addis Ababa for similar charges. Primary and high school students, and university students teaching in a one-year national educational service are being held in provincial prisons. A large number of students who have already been permanently expelled from colleges and schools are awaiting trial. Hundreds are in hospitals for injuries suffered under police and military brutality. Still more students, young people and other progressive elements are being constantly arrested under a fascist Detention Act issued this same year whereby and citizen can be imprisoned for six months without trial. Political prisoners are left in ice and stagnant water for days on end, dragged by cars over pebble roads, lashed while hanging by their feet, and subjected to torture by electric shocks.

While Haile Selasssie is visiting the United States, his armed forces continue to attack dispossessed peasants that are revolting against feudal exploitation in Balle, Eritrea, Sidamo, Gojjam Arussi and Harar. Whole villages have been wiped out and their inhabitants massacred by air bombardments. Peasants arbitrarily shot or hanged. Workers on strike for wage increments and rights of labour organization have been arbitrarily dismissed, imprisoned or physically eliminated.

The exploitation perpetrated on the people of Ethiopia by Haile Selassie's feudal regime has led to a national uprising. The student movement which is a vital element in this nation-wide struggle of workers and peasant masses confronted Haile Selassie's regime with a set of popular demands early in March. These demands include an end to the waste of public funds through lavish entertainment of foreign guests and visits abroad by the Ethiopian court and its officials including such extravagant escapades overseas as Haile Selassie's visit here now. The students are opposed to prohibitive school and examination fees in a country with a per capita income of $35 and a literacy rate of under 5%. They further insist that officials responsible for the present condition of Ethiopian education be immediately removed from office. The movement has also demanded public trial of all officials responsible for arbitrary killing and injury of students and citizens.

The struggle of the Ethiopian students against Haile Selassie's regime has been waged under the banner of **Land to the Tiller.** Therefore, the student movement fully supports the peasant revolts raging in several provinces. The revolts are against the intolerable conditions imposed on the vast peasant population of Ethiopia. The peasant is, by law, required to surrender 75% of his produce to the feudal landlord. In addition to the obligations imposed on it by the feudal system over which Haile Selassie presides, the peasant population has become victim of rising taxes levied by force and coercion. The intensified and widespread uprisings this year are in protest against a new tax increment imposed by the regime to survive its most severe economic crisis in recent history.

Haile Selassie's present sojourn in the United States does not come as a surprise. This has been his established practice since his infamous escape to Europe during the popular resistance against fascist Italy. At the end of the Italian occupation, he was reinstated by British imperialist forces who subdued the popular revolts against his return. In 1960, there was an uprising to overthrow Haile Selassie's regime during one of his frequent trips overseas. At that time, the United States was instrumental in engineering his reinstallment. Haile Selassie's present mission is yet another attempt to secure United States' help to salvage the defunct regime. The United States is fulfilling its bargain to suppress all opposition to Haile Selassie's reactionary regime in return for maintaining its most important military base in Africa on Ethiopian soil.

The Ethiopian student movement is resolved to struggle until all its just demands are fulfilled. The fight will continue until all political prisoners are set free, and all responsible for their brutal acts against students are brought before public trial. No amount of repression will stop our struggle against Haile Selassie's feudal regime and its foreign patrons. Wherever Haile Selassie and his supporters are present shall be the battle front for the Ethiopian student movement, and each victory a step towards the liberation of the Ethiopian people. Our struggle will continue until feudal oppression is crushed.

Should our generation die in the course of this struggle, a still more determined generation shall rise to take up the historic task of building a new Ethiopia free from internal exploitation and foreign domination. We urge all men of goodwill and progressive organizations everywhere to support our just cause.

by Ethiopian Student Association in North America

UHURU SUMMER CULTURAL FESTIVAL

These pictures were taken by brother Hubert Prescod during the UHURU summer cultural festival of the Green Lantern house on the corner Linden Blvd., and 193 rd. street in Long Island, New York.

Alafia Brothers and Sisters,

ALL GREETINGS FROM THE Green House, New York. To end a summer full of knowledge and love and to begin a new fall of greater understanding, and thus to further love amongst our brothers and sisters here in New York we held an UHURU Summer Festival on the 16th and 17th of August.

The two-day affair was spent gaining and giving knowledge about our glorious african past, giving honour to Brother Marcus Garvey and bringing to the Community an awareness of African Communalism.

Saturday the 16th was a day mainly for the children of the community and their parents, informal poetry, dancing and drumming led to the atmosphere of a family gathering and the slow rythms of a river continously flowing.

Sunday the 17th managed to maintain its family atmosphere with Brother Ishangi Raazak and family present to teach us of our forgotten heritage through dances. Brother Chief Bay and his drummers brought the sounds of a tribal drumming feast to us. The last Poets were on hand to rap blackness and its beauty.

Our UHURU Summer Festival ended on a note of Black one-ness and family love. I take this opportunity to extend this one-ness and this family love to our Brothers and Sisters on the other side of our Northern Border.

Tutaorana, Sister Asher

LES FAITS DE LA LOI

"Les faits de la loi" sera une colonne régulière de Uhuru, pour informer la communantète ses droits quand la police la harasse.

1- Un policier peut vous arrêter sans mandat dans certains cas (e.g. s'il vous prend en flagrant délit ou s'il a un motif raisonnable ou probable de croire que vous avez ou que vous êtes sur le point de commettre une offense quelconque. En toute occasion, demandez-lui poliment pourquoi il vous arrête, **il doit le dire.** Suivez-le ensuite. Si l'arrestation est illégale, vous pourrez toujours poursuivre plus tard.

Un policier ne peut vous obliger à vous identifier si vous n'êtes pas en état d'arrestation; c'est votre droit strict de refuser.

2- Si le policier vous demande seulement de l'accompagner pour interrogatoire (c'est souvent le cas), refusez. Si vous acceptez, vous ne pouvez pas par la suite vous plaindre d'arrestation illégale et poursuivre le policier.

3- Si le policier vous arrête avec mandat, demandez de lire ce mandat pour en vérifier minutieusement la teneur, avant de le suivre, Assurez-vous toujours avant de suivre un policier si il est porteur d'un MANDAT ou d'une SOMMATION. Dans le cas d'un mandat vous êtes obligé de le suivre ce qui n'est pas le cas lorsqu'il s'agit d'une sommation. De plus, si le policier est porteur d'une ommation il doit vous en remettre une copie et n'a pas le droit de vous demander de le suivre pour fins d'interrogatoire.

4- Retenez le numéro de tout policier qui vous injurie, vous moleste ou vous arrête. Mémorisez le plus de détails possible; ils pourront vous être utiles au moment de votre procès. Si il y a des témoins, prenez leurs noms, numéros de téléphone et leurs adresses.

5- Aussitôt que possible, et avec insistance répétée, exigez de communiquer avec votre avocat, votre famille ou un ami. L'avocat peut avoir une entrevue avec vous seul, sans témoin Les parents ou amis ne le peuvent pas. Mais attention à ce que vous dites au téléphone: toures les lignes du quartier de détention de la police de Montréal sont "tapées". Entre autre, ne mentionnez jamais au téléphone que vous avez été battu, molesté, etc., demandez simplement à votre avocat de venir vite!

6- Si on vous questionne, vous pouvez ne pas répondre et dire: "Je ne veux pas répondre avant d'avoir vu mon avocat". C'est mieux que de rester muet. Outre les questions d'usage comme le nom, la profession, l'identification, l'âge ou autre, la police n'est pas en droit de vous interroger.

7- La police ne peut rien vous offrir ou vous promettre en échange de renseignements, encore moins vous menacer. Normalement, dénoncer les autres ne peut jamais vous aider plus tard à votre procès, si la justice suit son cours.

8- Lors d'une arrestation, la police a le droit de prendre vos EMPREINTES DIGITALES et votre photo que lorsqu'il s'agit d'une offense d'ordre criminel, dans tous les autres cas, elle n'est pas en droit de le faire... mais le fait TOUJOURS, c'est même une "routine" dans tous les postes de police. Si vous n'avez pas été arrêté pour un motif d'ordre criminel, refusez qu'on vous les prenne et même résistez. On les prendra quand même! Vous pourrez par la suite porter une accusation d'assaut (accusation d'ordre criminel) contre les policiers et exigez de votre avocat qu'il envoie une "mise en demeure" de détruire votre dossier au Ministère de la Justice à Ottawa, à la R.C.M.P., au Ministère de la Justice du Québec, à la Sûreté Provinciale et de la police de Montréal. Lorsque des centaines de citoyens exigeront des différents ministères de la Justice et des différents corps policiers que l'on respecte leurs droits, ces abus cesseront peut-être!

9- Ne signez jamais une formule courante de la police, à l'effet que sur libération sans accusation (après arrestation ou détention) vous vous engagez à ne poursuivre ni la Ville, ni aucun policier.

10- Si vous avez été maltraité, **immédiatement, dès votre libération,** faites-vous examiner par un médecin sérieux et demandez-lui un **rapport écrit.** Faites prendre des photographies si les blessures sont visibles.

FACTS ABOUT THE LAW

"FACTS ABOUT THE LAW." will be a regular column in Uhuru, to inform the community of their rights in case of Police harassment.

What to do in case of arrest.

1. The police may stop you without a warrant in certain cases (e.g. if he find you in the very act or if he has a good reason or belief that you've committed an offense or that you're going to). At all times, ask the cop why he arrested you, **he's obliged to tell you,** then follow him. If the arrest is illegal you can always sue him later. No police can compel you to identify yourself. It's your absolute right to refuse unless you are under arrest.

2. If a police just ask you to accompany him for questioning (this is often the case) you should refuse. If you accept, then it is impossible to file a complaint of illegal arrest against the police.

3. If he stop you with a warrant, ask him to read this warrant to verify carefully the content before accompany him. Always make sure, before accompanying a policeman, that he's carrying a **warrant** or a **summons.** In the case of a warrant you're obliged to accompany him but not in the case of the summons. If the cop is carrying a summons he's obliged to give you a copy and he is not to ask you to accompany him for questioning.

4. Always remember the number of any police who insults, molest, stop, or arrest you. Memorise the most details possible; these might be useful at the time of your trial. If there are any witnesses, take their names, telephone numbers and addresses.

If you are arrested

5. As soon as possible, and repeatedly, you should demand to communicate with your lawyer, family or friend. The lawyer might have an interview with you only without any witnesses. Parents or friends can't. But watch what you say on the phone: all the lines from headquarter police station in Montreal are tapped. Another thing never say on the phone that you had been beaten, molested etc... just ask your lawyer to come right away.

6. If any one questioned you, you may not answer, just say: "I don't want to answer before I have seen my lawyer." This is better than staying quiet. Apart from basic questions usually asked, like your name, occupation, age and identification, the police is not supposed to question you further.

7. The police can't offer you, or promise you anything in exchange for informations, and above all he is not supposed to threaten you. Normally, if you inform against anybody, this can't help you during your trial, if justice is upheld.

8. During any arrest, the police is allowed to take your finger prints and your picture, **ONLY if it's a criminal offense,** in all other cases they do not have the right to do so. However, they ALWAYS do. It has even become a "routine" in all the police stations. If you are not arrested for a criminal offense, refuse to be photographed or to finger printed, you should even resist, if they insist on doing so. They will take them both anyway! But later you might be able to sue them for assault (criminal accusation) and also have your lawyer send a "summons" to the Ministry of Justice in Ottawa, to the RCMP, to the Ministry of Justice of Quebec, the Provincial Police and the Montreal Police, to destroy your file. If many black people continue to put pressure on the different ministries of Justice and the different police bodies, to respect their rights, maybe such abuse might be stopped.

9. Never sign any current police form to the effect that you will not take action against the city, or a specific policeman; if you are arrested falsely.

10. If you have been ill-treated or molested, you should consult a qualified physician, immediately after you are released. Obtain a complete physical report, and if any visible body injuries are inflicted, you should take pictures of them.

OUR HERITAGE

THE STORY OF THE MAROONS - II

The interim period 1739-1795, saw the increasing decay of the Maroons. As a result of the treaty, they were granted 1,500 acres of land. This land was largely barren. Secondly, by becoming the whiteman's hunting dogs, they earned the hatred of their enslaved brothers (It is true that they let many slaves escape or even join their groups, but an image of them as relentless bloodhounds was carefully nurtured. Also, they had been trained in the tradition of fighting, and required an enemy).

Restlessnes had set in during the "peace". There were many incidents, but the final spark came in 1795, when two maroons went to Montego Bay and stole two pigs. They were caught, and sentenced to be whipped at the tail of a cart by a slave who they had returned in the presence of other slaves. Maroon pride was hurt, they went to Graskell - the observer - and demanded recompense. After no reply, they threw him out. Later, the maroons met the whites and received promises that their grievances would be considered.

Suddenly, rumours spread around, that revolutionary doctrine had come to the Maroons. From Haiti 1,500 regular troops, and several thousand militia were readied outside the Cockpit Country at Vaughnsfield to destroy two or three hundred Maroons. Attempts were made to use treachery - 37 Maroons led by their chief Montague surrendered their arms and were jailed. The Trelawny Maroons had enough. On August 12, 1795, they burned down their o(Trelawny) town and withdrew into Schaw Castle settlement. The white troops advanced and were ambushed. They ran. Thirty seven were killed and many wounded. Among those killed were Colonels Sanford and Gallimore. The Trelawnys then withdrew to Petty River Bottom (Cudjoe's old strong-hold) and fortified it. Johnson became leader of the Trelawnys with Smith as one of his chief captains. Despite the surrounding troops and the subsequent destruction of their provisions, the Trelawnys slipped easily in and out of the seige for food and information. One of the best patrol leaders, was a man called Dunbar, who led many audacious raids behind Governor Balcarres lines to destroy material, provisions, troops.

After about one month of fighting (which took a steady toll only of the whites) Dunbar approached Colonel Fitch to feel out the whites. Dunbar suggested that if the Trelawnys were given full pardon and assurance that they would not be transported off the island, they might be willing to accept peace. Fitch, scenting victory, refused to promise anything, however, he allowed Dunbar and Harvey to visit the 37 prisoners. Two days later, they returned looking satisfied, along with Montague and a small bag of salt. However, they told the Maroons that they had seen their fellow Trelawnys on a ship in the harbour. Fitch waited in vain, the raids increased. Meanwhile, the Accompong Maroons had joined the whites. Fitch was later killed in an ambush along with other officers. Walpole was made new field Commander. The troops were increased to several thousand.

Meanwhile Johnson had taken the larger part of the Trelawnys and left Petty River Bottom (leaving Shaw with a small number of men along with the women and children) to raid behind the enemy's lines. Later, Walpole drove Shaw out of Petty Bottom into Ginger Town Bottom. However, the country had spent 500,000 to date. It was to spend more. Forty Spanish Chasseurs and 104 ferocious dogs at a cost of $12.00 were imported.

While Johnson was Ravaging the countryside, famine and measles had attacked Shaw's group. Finally they gave in to Walpole when he gave his word to keep them in Jamaica. They were given time to come in and surrender. Johnson had intended to shift the scene to Clarendon (c.f. the reverse in Cudjoe's case), but he was persuaded not to do so. Thus a treaty was ratified by Balcarres on the 28th December, 1795, and the date of surrender fixed for four days later January, 1, 1796. This was largely impossible, though Smith and Dunbar were able to make it. By 16th January 1796, 400 Maroons were in, but Palmer and Parkinson refused. However, they were persuaded and by 22nd they submitted. Despite Walpole's promise the Assembly (under Balcares) banished the Trelawnys to Nova Scotia, giving £25,000 for transport and settlement. Colonel Quarrel was sent with them in the ships **"Dover"**, **"Mary"** and **"Sun"**. They were heavily escorted, and arrived at Halifax on the 21st and 23rd July 1796.

The Trelawnys were quiet on the trip, and on landing helped build a fort, one part of which was called "Maroon Bastion" in their honour. Quarrel tried to tame their spirit by putting them to work on infertile land near Preston. The Maroons refused, preferring to play cards and drink. They were supported by the Jamaican Assembly's money. Next he used religion, the priests preaching the perfection of white men. The Maroons slept or smoked. Next he tried to stop their polygamy. They refused saying that no good god would expect them to leave their wives and children. The women put it in a stronger fashion. Next he tried to make them indentured servants. They smiled and refused. Finally he refused to feed them if they did not work. This was partially successful. By 1799, however, they refused to stay in Nova Scotia.

They arrived in Sierra Leone in October 1800. There they were put to the task of crushing the Afro-American rebellion against the whites. This they did perfectly. (Similarly, the Maroons who remained, were used to crush the Peasant revolt in Morant Bay in 1866. In 1801 there had been at least 723 Maroons left in Jamaica). They settled in Sierra Leone, and their descendants have occasionally revisited Jamaica. But there was really no need for that, as they had liberally seeded Jamaica with their culture, values and blood before leaving. Let us not judge too much, let us learn.

PORTRAIT OF A BEREAVED FATHER

Joseph Silcott Sr. is a **BLACK** man. You know, very often a lot of black youths, myself included, have the tendency to label the older heads "brainwashed Toms". However, when one meets Silcott Sr., a man who emigrated to Canada some twenty-eitht years ago, a man who even back in his own homeland, Montserrat, in the days when the British Colonial Empire was still in its heyday, was quite aware, unlike many of his confrères, of the way in which the labour and sweat of black people working in their cotton-fields was often exploited by the white Colonist, one has to be quite impressed. He is a man who believes in the freedom and justice for black people. Joseph Silcott Sr. recently lost his older son who was found murdered in the Laurentians, a brother who, even though he always had the interests of his own fellowblacks at heart, was beaten up about two years ago by three "coloured" people. Consequently, Joe Jr., hurt by this attack upon him by people of his own race, turned to white people for "friends", "friends" who never hesitated to try to use and exploit him, "friends" who, like other whites would discard a blackman, when his usefulness is at an end.

However, Joseph hopes that perhaps we blacks, both young and old can learn a lesson from the tragic fate of his son. That is, that even though we are unjustly treated by members of our race, we must, at all costs, do everything withing our power to foster unity among black people the world over, for that is the only way in which our race can grow to be proud and strong.

We offer our heartfelt sympathy to Mr. and Mrs. Silcott and their family. Even though he has obviously been greatly affected by his son's demise, he has accepted it bravely and philosophically. Joseph Silcott Sr. is a rare man.

by Staff Reporter.

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DEAR SISTER

Dear Sister,

I am getting fed up of the situation among our so-called black brothers. They do not seem to be practising what they preach. They hate every white person so much and the next thing you see them with the white sisters (honkies) I do not think that they are serious. I have realized that all this blackpower bit is a farce. Many people used the Anderson Affair to bring unity among the black people but I think it is drawing us far apart. It is not because one does not have the natural cut that one is not black, everything depends on the way one thinks.

These brothers have no morals, no manners, no etiquette, they treat the sisters like dirt. Is it this way we want to be a recognised race and happy family?

A BLACK SISTER.

Dear Sister,

I agree that for many of us the dashikis, the afros, the clenched fists, and the cry for Black Unity is just the current thing to do - a fad. It is a difficult task, but those of us who do realize the importance of Black Unity must keep trying to make these people see the light. In Blackness we must learn to give. If a brother needs help and you can help, you are obligated to come to his rescue.

"The Black Woman is the Black Man's best friend" (Quotation from the "Son of Man" by Marvin X). Until the brothers fully realize this, they will not be able to see beauty in the Black Woman, nor will they be able to see themselves as true BLACK MEN (Kings). Therefore it is our duty as Black Women to befriend our men and bring them back into the fold. We have to undo the four-hundred years of brainwashing. We have to hide any bitterness when we confront a brother who still degrades himself with white women. (First we have to admit to **ourselves** that we are bitter). We must be extremely patient and understanding. I know it is hard but we have a battle to win and we're going to win at all costs. Some of us (sisters) will have to go through many changes too' We must regain our selfconfidence before the Brothers could recognize us as the QUEENS that we are. We have to stop imitating white women. We have to be mannerly towards the Brothers if they're to treat us with respect. When we see Brothers with white women we must not say "there goes "Tom" with his "honkie" ", we should say "There goes a brother with a problem" Any real sister would go out and at least offer him help. Invite him to rallies, rap sessions and any family gathering we know of. Be so friendly, understanding, patient and sisterly that we will hypnotize him back into BLACKNESS'

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SPORTS SECTION

SOCCER

The visiting Bermuda Soccer Team put together a combination of speed and power-sharp shooting to thrash our local Caribbees 8-0. The game played on Sunday 21st August at Jarry Park enabled the visiting team to thrill the fans with a beautiful display of ball control, pin-point passing and general positional soccer. A weak goal tending display (by the Caribbees goal keeper) only aggravated an already hopeless task for the home team.

The successful visit of the Bermudian brothers was marred when at a party held in their honour at the Trinidad and Tobago House, one member was among the eight black persons arrested on some fancy charge called "refusal to circulate". Brother Lewis got his first and he hopes his last taste of Canadian justice; in his words "I feel sorry for my brothers and sisters that have to live in Canada".

NETBALL

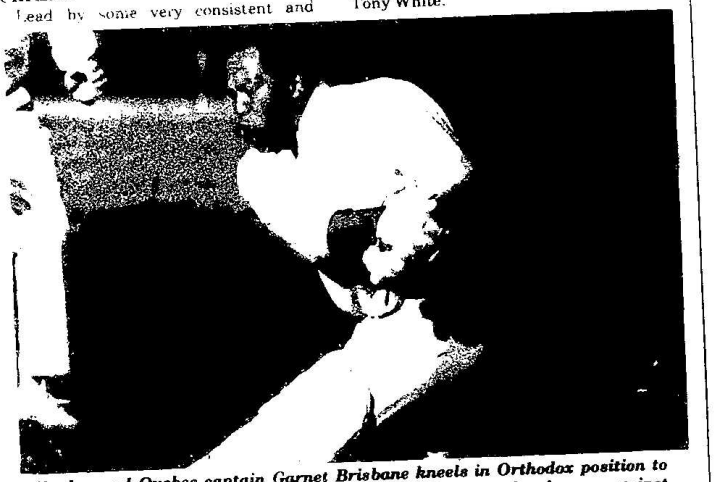
The netball season at Lower Canada College has ended. Facilities are not available at that location after August 31st. New arrangements are being made to continue playing at the Manoir in NDG during the winter months. As soon as these arrangements are finalised and other arrangements are made we will inform our readers. Meanwhile we would like to thank all those that contributed to the success of Netball during the past 3 months.

CRICKET

Lead by some very consistent and fancy batting by former Windward Islands star Manning Jackson, the St Vincent Mets were able to win the Rubenstein Cup (B Division knock out Trophy) against Crusaders on Labour Day weekend and tie the B Division championship last weekend against Verdun. In the first game Jackson scoring 121 led his team to a 282 first innings total. Crusaders replied with 193. The Mets forced an outright win when Jack Deer who had made 38 in the first innings scored 58 in the 2nd innings to help his team to a 202 total. Crusaders were all out for 153.

Last weekend Verdun (178) took the last wickets after lunch and found themselves batting 145 for 9. Again it was Jackson (62 not out) that enabled them to get to 178. He was able to steal the overs constantly while tail ender Joseph put on a fine display of defensive cricket. The trophy will be held jointly by both teams.

In the A Division championship which was stopped because of rain Verdun was awarded the trophy by virtue of a 1st innings lead. Scores in the game were Adastrians 78 and 154. A. Hyland 35, Charlie White 19, S. Chase 28. Verdun 122 and 73 for 3. Marshall DeSouza captured 8 wickets for 45 runs off 28 overs in the game for Verdun while young star Peter Frederick took 7 wickets for 58 runs off 31 overs. Verdun (A) have now won the league and knock out championship. The team will travel to Toronto on the weekend of September 20th - 21st to play Toronto Cricket Club for the Canada Cup Championship. If they have to give a good account of themselves, much will be expected from league - leading batsman and slip fielder Cecil Marshall, hard hitting Q. Mauricette, L. Shillingford, stylish, reliable opener T. Javed, alirounders G. Brisbane, Peter Frederick, Canada allstar leg spinner M. DeSouza and the reliable wicket-keeper Tony White.



Verdun and Quebec captain Garnet Brisbane kneels in Orthodox position to sweep the ball to the square leg boundary for four in weekend game against Adastrians.

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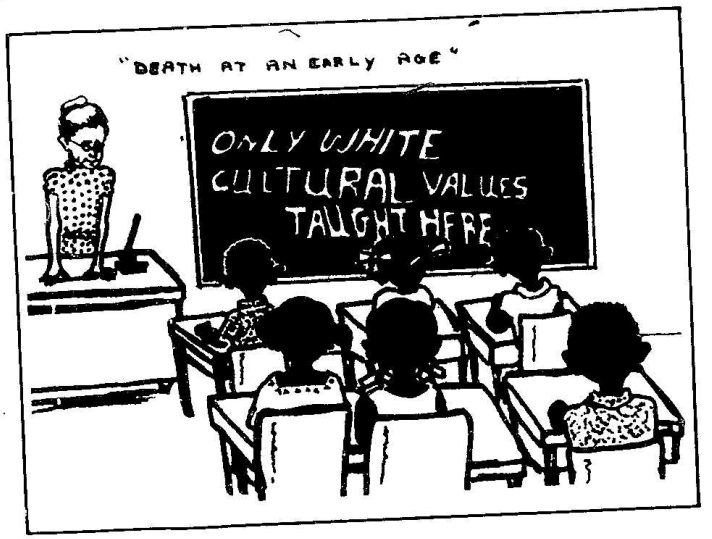

GENERAL OUTLOOK OF THE BLACK REVOLUTION

The Black Revolution which is thundering like a bomb-shell in the face of USA and North America "white racism" is seriously shaking the foundations of international imperialism.

The daring deeds and selfless struggles by the Black People here for political emancipation, human rights, human dignity and social justice is of particular importance to all sons and daughters of Africa here or on the Fatherland, so the Black Revolution must be seen as a component in the same struggles being waged b their own brothers, of the same blood and flesh, on the African continent against the criminal deeds of imperialism and white racism to make the Black Race mere commodities in their criminal deals. However we Black People - sons and daughters of African soil, I think we are already satisfied that we are the liberators of ourselves. We should spare no efforts to strengthen our ranks, to fight to the bitter end until we are totally free-politically, economically, culturally and socially. How should we carry our struggles in the face of sabotage and cruelity of the enemy?

The Black Revolution should have positive unity of purpose. That means Black people as members of one family must closely unite like lips and teeth. Some of our brothers and sisters have been bluffed by imperialist propaganda to look and cherish themselves as Americans etc. Some have been lured by slanders and political idiocy of white-racism to look down on the fatherland of their ancestors - Africa. However, thanks to the untiring efforts of the true sons aud daughters of Africa who have demonstrated on all fronts - politically, culturally and socially - that Black People are now becoming conscious of their identity. What I want to say is this, Black People (it doesn't matter where ever they are) must know that they are Africans, and the Black Revolution must identify itself with the African Revolution. No Black man or woman in his or her right sense should believe that the white man will work towards the aspirations and interests of the Black People. Only the traitors and Political prostitutes of the type of Tshombe can be bluffed into a white man's dream. Brothers and sisters, I want to say firmly that white people will fight for white interests! By their virtue white imperialism will try all crooked means to stop the total liberation of the black people whether here or on the Fatherland - Africa! that is their nature. Have you forgotten our history between us and the whites?

The long conflict between Black People and white imperialism is not a new thing. Who can forget the white pirate-ships that sailed to Africa and kidnapped millions of our men and women to foreign lands as slaves! Who can forget millions of African men and women who died during the long deportations in the most unspeakable conditions on the slave ships! Who can forget millions of brave African men and women who died fighting bravely against great odds and paid all the human sacrifices in order to defend their nations! Black People must never forget that our history is written with our blood, tears and sweat in the conflict with white racism and imperialism.

However, our people have never been subdued or bitten forever. The long road in our conflict with white imperialism is drenched in the blood of brave worriors and countless martyrs who never bowed before the will of the enemy. Today we are catering a new phase in our struggle with the white racists. Although some of our countries here or on the Fatherland Africa have achieved national independence yet we are still faced with serious problems because of the neo-colonialistic schemes perpetrated by white people. Therefore we need more mobilization of all Black revolutioneries. We need to educate our people to have confidence in themselves; Black People here and on the Fatherland must take their destiny into their hands. Be VIGILANT AND DARE TO FIGHT. LONG LIVE THE UNITY OF ALL BLACK PEOPLE.

By "An African Freedom Fighter"

PIANO TEACHER

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Then the Montreal Rotary Club decided to get into the act and aided by the Negro Community Centre - which has an overwhelming majority of white service clubs' representatives on its board of directors, a three year study project was initiated.

In the introduction to the summary of the report of this study project completed in 1967, it says that the full report is now on file in the office of the Executive Director of the Negro Community centre and may be read by any person who so wishes. However when the Director was asked for a copy of the full report, he said that parts of the report had been publicized by an 'unethical' social worker who has since left the community and is now living in New York, and that he would have to ask the board of directors of the Negro Community Centre for permission to release the report. Well.....

A project committee composed of some members of the Negro Community Centre's board of directors and representatives of the Montreal Rotary club was appointed to undertake the project. After the work was done it was evaluated by a member of the Vocational Service Committee of the Montreal Rotary Club, who presumably passed final judgement before publication. And this was a study of 32 children, 17 of whom were black!

Three questions were asked in a rather tongue in cheek manner. They were (1) Is it possible to offer an enriched study program at Grade VI level that will have significant influence upon pupils remaining in school? (2) Is it possible to identify potential drop-outs and if so what factors are conducive to early school leaving? (3) Can an effective program be proposed for raising the level of education so that the future of the youth of any disadvantaged community may be assured on a level comparable to that which pertains in other communities?

The answers to these questions the summary stated in its conclusion was that the prediction of the then Principal of the Royal Arthur School when the study was begun in March 1965, that out of the total grade VI class in 1965 - only seven might finish high school, was as true then as in 1967 when the project was completed. Therefore this was an admission of failure on the part of the whole project committee. Most certainly we can conclude that the tools they used were inadequate and they themselves were ill equiped, and unable to present a motivating program which was supposedly within their capabilities as 'qualified' people.

The conclusions also stated that Ethnic and class values were in conflict with school and social agency standards, with the result that students have hostility toward authority figures; that grade VI was too early to remedy the children's problems, and that the children had no success images to follow. Of course whether one is in Grade VI or Grade 1, if the material given to black children has no relevance to them or their history, the same kind of mental poisoning will ensue; if the stories little black children read are composed of things like Bunga the Jungle Boy in reading about Africa; if the spelling reader for a grade III child has a picture story of white people coming to North America and nothing about Africans nothing about the black communities in Truro and Halifax, or about the history of Afro Canadians, most of whom were living here long before the Anglo Canadians ran north, gun in hand to steal this country from its rightful owners, there *will* be a sense of apathy.

NO BLACK TEACHERS

In speaking about success images, the summary did not mention that in the school itself there were no success images, NO BLACK TEACHERS in a school 50% black - no black teachers from the same common background of experience who can relate to young black brothers and sisters and equip them for survival in a white racist society, an equipping that cannot be given by white teachers who have no experience of fighting the battle that black parents, black children and black teachers have to wage in a white racist society.

There *would* be hostility: this is only natural since the values of those who teach are those of a white nationalist culturally oriented racist society, and those who staff and financially support the social agencies by and large advocate these same values. Any black child should have hostility toward someone like this.

One of the recommendations in the summary was that the school's programs and curricula need careful examination with a view to change to suit the needs of different regions.

The school's program should indeed be changed - i.e. the putting of black children who have good grades into special classes just to be used as experimental material for the Protestant School Board system i.e. as a breaking ground for green teachers; the curricula which does not pertain to 50% of the children in a school where even its scholarship winners fail the high schools of Montreal High and Strathorn, - the curricula should indeed be changed not to suit the needs of different regions but of different people.

Black parents who pay taxes, who work harder and longer for lower, have the right to send their children to a better school than one which now leads them only to a non-diploma or an entrance to Shawbridge Boys Farm. If we cannot have a proper education for our children, then no one else should have it.

In the next issue, we shall list some of the criteria used by the committee, and mention something about the nursery school on 868 Richmond Street, which has just 2 non-white staff including the cooks, whose yearly report in March from the executive director to parents begins with - "When you read this I shall be in Britain along with the primroses and daffodils," and where the idea of a memorable afternoon is a play of Hansel and Gretel - a play which has absolutely no relevance to the majority of the pupils who are black.

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BULLETIN BOARD

(1) Brother Robert Williams, publisher in Exile of the CRUSADER news letter has recently been arrested by the British authorities as an undesirable. Brother Williams, U.S. born, has been in exile for the past 8 years. The United Arab Airline which supposedly flew him to London from Tanzania was ordered by the British Government to take him to Cairo capital of Egypt since no other airline in Britain would take him.

(2) Caribbean Choral Society, led by Bertha Bonaparte is embarking on a new and exciting venture for Christmas. The group will be staging Black Nativity from the original production "Gospel on Broadway." This is a lively musical setting of the nativity to the pulsating beats of Gospel songs, dancing and drama. The cast will soon be chosen and persons interested in taking part may Mrs. Bonaparte at 351-5681 or Jean Depradine at 738-5040, for further detail.

(3) The February 11th Defense Committee will hold a family party on Saturday September 13th at 9.30 p.m. Music supplied by Lewis Gyles sound system. Refreshments; West Indian food etc. Donation - $1.00. Caribbean coalt pot 2155 Mackay St.

(4) The Guyanese Association will have a meeting on Sunday 14th at 5.00 p.m. in Union United Church, 3007 Delisle st. Mr. Richard Leshe will be the guest speaker at this meeting. For further information contact the President - E.A. Wason - 845-1884.

(5) The Royal Arthur Parents Association will hold a meeting about one week from now in the Negro Community Centre, Coursol street. For further information contact the President - Mr. Ira Paris - 936-9676.

(6) Copies of UHURU news papers are available at the following locations

(a) Afro-Caribbean shop (1249 Guy St., Montreal)

(b) Trente's Afro Disiac Fashions 1010 Sherbrooke St. West, Montreal

(c) Caribbean Coal Pot - 2155 Mackay St., Montreal, Que.

(d) Barbarella - 1426 Guy St., Montreal, Que.

(e) Albert's Barber Shop 2536 St James St., Montreal, Que.

(f) Third World Book Store 7 Walton St., Toronto, Ont.

(g) Allen - Montego Boutique 125th Street, Harlem, New York.

(h) Liberation Bookstore Harlem New York.

(7) The Afro-Asian movement o Montreal is sponsering a conferenc on national liberation struggles. It reported that many representative of revolutionary movements such as th Palestine - liberation front, and othe African, Latin American and Asiar will attend. Let us all support the in tiative of this progressive group Th Conference will be held on Sept. 27t and 28th at McGill Union Centre

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